and yet not be too much filled with them ?" " That the fore-teeth of the animal should be formed in such a manner as is evidently best fitted for the cutting of its food, as those on the side are adapted for grinding it to pieces ?"

It is pleasant to reflect that God hath so arranged his provi-dence, and so constituted mankind, that it dues not require an aquaintance with abstruse science to enable them to rise to a knowledge of God. The boy who has marked the instincts of birds in building their nests ; the shepherd who has watched the habits of his flocks and herds, and of the beasts of prey that attack them; the peasant who lias attended to the migration of the swallow, the cuckoo, or any other favourite bird, or who has noted the working of bees, their government anil order 111 the hive in which*he and his family feel so deep an interest; have all seen enough to constrain them to acknowledge that there must be higher intelligence to instruct these creatures, which have manifestly nothing in themselves beyond blind and unreasoning instinct. But while scientific attainment is not; necessary in order to produce the conviction in the first.- instance, it is gratifying to find that research, in every department, of nature, multiplies the evidence, and exhibits an evt?r-inerc;t,sing number of fresh adaptations. Every new discovery in .science yields its contribution to the proofs and illustrations of tho wisdom, the power, and goodness of God. This scientific argu-ment was prosecuted, as far as ancient physics admitted, by Cicero in his Treatise on the Nature of the Gods; in modern times, it was followed out by Derhatn and Kay ; at a later date, Paley became its most elegant and judicious expounder; and it has kept pace with modern science in the Bridgewater Treatises, and in the more fragmentary works of Sir Charles Bell, and other writers.

There is nothing abstruse, complicated, or

mysterious in the chain of reasoning which leads us to believe in a supernatural intelligence, or rather in the single link which connects the works of God and the worker. It is represented by Dr. Thomas Krid, as containing in its logical form two propositions—the major, that design may be traced from its effects; the minor, that there are appearances of design in the universe. It is one of

* "The argument from final causes," says Dr. Brown, "when reduced to a syllogism, has two premises. First, that all such and such [illegible] in fact, • «'ni,.»<